The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER No. 6160 Saturday, July 30th 1960 Price 4d.

HUMANISM AND THEISM

ELSEWHERE in this issue the Rev. Tom Wardle, now of Melbourne, comments on the new status of humanism in American Unitarianism. He suggests that there is disquiet that the same thing might happen in this country.

It is difficult to comment for it is difficult to pin down humanism to any doctrinal statement that, in the form of scepticism, excludes God. As far as can be gathered from the scattered pronouncements on the subject it would be wise—at least where it exists in Unitarian churches—to regard it as an attitude rather than anything else; a spiritual pause or experience which may lead on to other things and does not exclude other things. The very fact that humanists live in comfort with theists suggests that theism is very much within their ken, and it is a wise tolerance within the Unitarian tradition not to tie anyone down to doctrinal statements. It has its disadvantages, but most Unitarians are Unitarians just because of this tolerance.

Huxley and Mascall

In the July 17th issue of the *Observer* there was a devastating exchange between Dr. Julian Huxley, the humanist, and Dr. Mascall, an important Anglican theologian who has written much on theology. It was devastating because nine people out of ten who read the articles would know what Julian Huxley was writing about, and would be able to respond. But how many people would know or would want to know what Dr. Mascall means by the following? (It is a typical quotation.)

> "In Christian belief, the human organism which God the Son took from his mother and in which he died and rose again, was not destroyed by the event called the Ascension; it was transfigured and made universally accessible. By baptism a man or woman is reborn into this glorified human nature of the Incarnate Lord and, being thereby united with others who have undergone the same process, he becomes a member of the recreated human race whose head and first member is Christ."

This is the language of a little esoteric group. And it cannot just stay there. Being committed to such language it must go on in more and more abstract terms trying to explain what has already been explained. No one supposes that this can be life for Dr. Mascall. It is an intellectual activity that says nothing to others who are looking for life. Huxley, the humanist, wrote in cosmic terms of the whole human race, and of the evolutionary process in which the human race is engaged as a spiritual activity. His language was throbbing with what is near to the experience of the average man today. It is doubtful if Dr. Mascall's language is near it at all.

The Real Challenge

It is from the humanists of the Julian Huxley kind that the real challenge to theism arises—that is for men who take religion seriously. Many people today even with the name Christian (such as Albert Schweitzer) no longer believe in a personal God in the traditional sense. They do not believe in a God who deliberately intervenes in history, controls history, and guides it by a miracle of revelation completed some two thousand years ago. This is the essence of the traditional Christian faith, upon which incidentally Dr. Mascall's theology is based. And many such people—and Huxley may be among them—are looking for a new vision or experience which does not commit them to the traditional past, just because this past calls for no response from them.

An Old Experience

But the extraordinary fact little noted, is, that this is not a new position in religion. It is a continuing one. Allow for the right transformation of language it is the experience of the Bible, in both Testaments.

The God of the Old Testament which in the early stages of the spiritual record is a national war God is transformed into the universal God of all mankind. Stated baldly like this it can mean almost nothing, or can be made to mean that God is made in man's own image. But in the terms of the life of the men who made the transition it meant intense religious experience often arising out of despair. Not a new God was discovered but a new vision and understanding of the abiding God, and religion will never let up on that challenge.

The New Vision

The plain fact too of the New Testament, if again the correct transformation of language and ideas is made, is that a new vision of God was found. Jesus of Nazareth was crucified because he did not believe in the traditional God of his fathers; and all that meant is made clear by the story of the Passion. A traditional God too had to die for Paul before a new one passionately related to his experience could be found. Anyone willing to be released from words and ideas which have lost their literal meaning can know what Paul was talking about. He lived through certain spiritual experiences which can be known in contemporary terms.

Unitarianism is free in a special way to engage upon the spiritual adventure of this day. There are difficulties; there is a faith to be handed to the future, and this cannot

be treated lightly; but this faith is essentially that of the freedom of the human spirit, and to that Unitarians have always been committed.

THE NEW UNITARIANISM AND TRADITIONAL CHRISTIANITY

By Elmo A. Robinson

(The following article is taken, with acknowledgments, from an article in "The Unitarian Christian," the journal of the Unitarian Christian Fellowship of the U.S.A.)

DURING my forty years residence in California the Unitarian movement has changed greatly in character. During the most recent decade the change has been most marked, both quantitatively and qualitatively. The growth in membership and in number of societies seems to be due in part, here as elsewhere, to a more serious look at religion by young married people, who have become increasingly aware of their parental responsibility for the religious education of their children. Formerly a Unitarian could plausibly be defined as one who believes that a Unitarian Sunday School is a good place for other people to send their children to. Now a Unitarian is frequently a person who takes an active part in a religious education programme—reading, thinking, participating.

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Similarly, changes have been going on in the adult programmes of our churches and fellowships. One factor has been the rapid influx of large numbers of new members, often young, intelligent, but unfamiliar with the Unitarian background. Another is the informality of many fellowship programmes. The new approaches for adults and for children have so modified the Unitarian movement, at least on the Pacific Coast, as to establish the propriety of calling it New Unitarianism. Unitarians of the older order sometimes find themselves bewildered by what is going on. They, and the newer members as well, are sometimes disturbed about the relationship between this New Unitarianism and traditional Christianity.

Some would assert that Christianity is to be found in an original historic kernel. Away with doctrinal differences! Away with organizational rivalries! Back to the Biblical record! There is true Christianity. But even in the New Testament there are accretions, not a part of the original. Very well, remove them! Eventually we will come to the kernel, to the simple gospel of Jesus, the prophet of Nazareth, the wise and good founder.

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Others will claim that Christianity is a poetic epic. The creeds and the theologies do not state historic or scientific fact, but rather express a myth. But for adherents to this view this is not counted as a loss. For the myth is more important, more revealing, more inspiring than any narration of historic facts could be. It is perhaps some such view as this which has motivated the medical labours of Schweitzer.

Still others interpret Christianity as a spirit kept alive through the centuries. The spirit was shown in, and radiated from, the life of Jesus. Early Christianity, a weak seed, won the competition with rival strong religions because it had something which they lacked. It had a spirit which transformed men and then radiated from them to others, producing illustrious saintly lives, some remembered, most forgotten.

Most Unitarians of the Nineteenth Century thought of themselves as part of the Christian organization, as much entitled to the name Christian as any other group. They were unwilling to part with it. True, they did not accept the creeds, partly because they did not like the idea of having any creed. Few of them would have welcomed the thesis that Christianity is pure myth, completely subjectivist. And yet an earlier English Unitarian, Hilton, had expressed Christianity in epic form, and some of our own poets produced less ambitious renderings of Christianity as poetry. Parker's famous sermon on the transient and permanent asserted the idea of an historic kernel, and Emerson's equally famous address at Harvard proclaimed a spirit which might be found in unconventional sources. Both of these views were repudiated at the time, but before the century ended many Unitarians had come to accept them.

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But how about those who form the New Unitarian movement of today? What is their attitude towards traditional Christianity? I distinguish four varieties of opinion, four positions taken. These I shall name and describe. In doing so, I intend to imply no value judgments, no assertion that one is better than another.

First, there are *Negative Unitarians*. These are likely to be what Universalists used to call "come-outers". They were perhaps reared by parents who were steadfastly loyal to the letter of traditional Christianity, either Catholic or Protestant. They grew up in a strict and rigid atmosphere. Or, if their present attitude is not ascribable to parents, then there were similar influences from other sources. Against these offenses our negative Unitarians react strongly. Everyone has a will to forget unpleasant associations. So these find it repulsive to be reminded of Christianity, its doctrines, its Bible, and its ceremonies. It is as if a pseudo-Freudian censor operated to shut these memories out. And sometimes there is a tendency to extend the censorship to the habits of fellow-worshippers.

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Secondly, there are *Christian Unitarians*. These are likely to have been reared in a more liberally religious home. Traditional Christianity means something entirely different to them from what it does to those of the first group. They have happy memories of parental influence, of Sunday School, of church life. Such memories produce a feeling of strong attachment to Christianity. Christian Unitarians occupy a position not unlike that of Parker.

My third group I call *Neo-Universalist Unitarians*. In this group are those who feel the impact of oriental philosophies and religions, and the appeal of the gospel of one world. Like Markham, they wish to draw a wider circle, which will include inspirational literature from all times and places. The best of Christianity? Yes, but only the best, and not Christianity alone. These Unitarians occupy a position not unlike that of Emerson.

The fourth group is also widely distributed. I call these *Undecided Unitarians*. That is, they do not know in which of the first three groups to place themselves. Perhaps some of my readers are in this fourth group. Perhaps some of you have not yet thought the problem through. But perhaps some of you who have placed yourselves in one of the first three groups have not thought the matter through either. Perhaps you have decided too quickly, too prematurely. If so, I can only remind you of our common obligation each to think for himself.

This being the case, I cannot tell you what the attitude of New Unitarians towards Christianity ought to be. I can only describe this attitude as held by one New Unitarian, namely myself. This may stimulate you to disagree, and thereby to clarify your own thinking.

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I regard no creed as being a correct statement of scientific or historical fact. I would say this about various Unitarian and Universalist statements of faith, such as I like some of them. No word or form of words is factually sacred; none is adequate to express the full content of religion.

I used to believe that Christianity was a historic kernel, corrupted by later generations. This belief has been replaced by a suspicion concerning our ability to discover or identify or precisely state what this kernel is. At best we can have but a blurred image.

Historically I regard Unitarianism (and Universalism) as forms of Christianity. Each is as rightfully a part of the

Christian movement as any other denomination. There is much in Christian history that is horrible; there is much in contemporary Christianity which leaves me unresponsive or pugnacious. But then there is that in Unitarian history and current practice which I can easily criticize adversely. In fact, I have never belonged to any organisation of which I wholly approve. So I find myself wavering as to whether I wish to call the New Unitarianism Christian or not. Often I incline toward an affirmative answer. But this seems unimportant. I have no missionary zeal to win others to this view.

As to the view that Christianity is a spirit which has come down through the ages, I find this supported by the saints I have known. Some have been ministers; some laymen. Some have been highly educated; some, simple people. Some have been Unitarians, some Universalists, some Congregationalists, some Methodists, some Episcopalians, some Lutherans, some Christian Scientists, some Roman Catholics. There is a spirit which has come down to us through Christian channels. For this spirit I have reverence; towards it I have aspiration.

But this is not exclusively a Christian spirit. I close by quoting a non-Christian, Pandit Nehru. "The past is ever with us, and all that we are and that we have comes from the past. We are its products and we are immersed in it. Not to understand it and feel it as something living within us is not to understand the present. To combine it with the present and extend it to the future, to break from it where it cannot be united, to make all this the pulsating and vibrating materials for thought and action—that is life".

A LAYMAN'S DIARY

July 8. In *This Week* (ITV), Dan Farson spoke to a number of visitors to the Picasso exhibition at the Tate Gallery, and asked them what they thought of it. The least articulate of all was a peeress, and the most lucid, to me, was one of the Tate's own porters. Farson asked Roland Penrose, the organiser of the exhibition (who, for all my misgivings last week about its contents, has done a wonderful job), whether the quality of hope was not missing from Picasso's paintings. I had had this feeling too. Penrose's reply was illuminating: "Well, it's rather like hearing an ambulance go tearing by. It gives you a shock at first, but then you have a feeling of hope as well".

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"Mental Health Week" begins tomorrow. At Charing Cross Underground Station (which, for some inscrutable London Transport reason, is five minutes' walk from Charing Cross) the N.S.M.H.C. (National Society for Mentally Handicapped Children) has mounted a striking little exhibition which will be open until Saturday, July 30th. The N.S.M.H.C. exists to give help, fellowship and advice to 15,000 parents of sub-normal children (we are not to call them "mental defectives" any more, thank goodness, but I'm not sure that "sub-normal", the new official word, is much of an improvement). Its message to parents of backward children is "you have friends, you are not alone", and in 10 years it has grown from nothing to a body with 220 branches, publishing a journal of research, pressing for more care and training for children, and—above all—helping parents to overcome feelings of isolation and helplessness. (The central office is at 14Th The Strand, London, W.C.2, and I know that they welcome inquiries.)

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July 9. The annual outing of our Church Fellowship was a visit to the Royal Hospital, home of the "Chelsea Pensioners", and David and I went along (Guest Jamie was away on the "hike" for his Second-Class Badge, and Senior Scout Gordon was committed to his Scottish country dancing group). Our guide for the tour (it took every minute of two hours) was an active old soldier of 83, who led us enthusiastically into almost every nook and cranny of the fine Wren buildings. In these days of such novelties as "togetherness" and "geriatrics", it is instructive to find that for nearly 300 years the Army has been quietly running a model "home for old people" which meets all the fashionable modern needs for "belonging", a sense of being "wanted" and a respect for the personality of the individual. The visit was an eye-opener. David was fascinated, and wanted me to put my name down for a place when I reach 55.

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July 10 (Sunday). BBC television showed a film, *There was a Door*, made by the Manchester Regional Hospital Board to publicise their advanced training of sub-normal (and even severely sub-normal) patients to undertake paid work in sheltered workshops and in ordinary factories in the outside world. It was most heartening. But it was a pity to see the hospital male nurses dressed like prison officers, with shiny-buttoned tunics and peaked caps. Not in 1960, surely?

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July 13. At a crowded public meeting convened by the N.S.M.H.C. at the Central Hall, Westminster, the Minister of Health, Mr. Derek Walker-Smith, told us that he was bringing into force the main provisions of the new Mental Health Act in November. (Some applause.) He was supported on the platform by Mr. Christopher Mayhew, who asked us to regard backward and mentally disordered people, "not as a vast forbidding army, but as individuals, with faces and Christian names". He had nothing against moon rockets directed into outer space, he said, but he would like to see much more money spent on research directed inwards, into man's minds. He felt that if mental disorder had been acutely infectious, like diphtheria or polio, we should long ago have had overwhelming public pressure for generous expenditure on mental health research. (*Loud* applause.)

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Home from the meeting just in time to hear the Rev. John Huntibbs and a nice quiet G.P. talking about mental illness, and the duty it placed on church people, in *Viewpoint* (BBC religious television). Often, said the doctor, those who were susceptible to mental illness were also "the most intelligent, gifted, imaginative and sympathetic in the community"; and they needed the fellowship of understanding friends, such as a church could and should provide. The two speakers agreed that parson and doctor worked best in the mental health field when they operated as a partnership, each specialising in his own field, and neither claiming to be superior to the other.

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July 14. My wife and I went to our Town Hall for a public meeting on mental health (the second meeting thus this week, both packed out). Films about bringing up children were shown, and two consultant psychiatrists from the big mental hospital across the road from the Town Hall answered questions. It was good to see how *ordinary* the psychiatrists looked and sounded! Several questions (some like unedited autobiography) came from people who had been to an "open day" at the hospital earlier in the week; the buildings are 110 years old, and look grand and prison-like from the main road, but they all said how "normal" and happy they had found it all inside.

We heard for the first time of "week-end patients" who live at home (usually in rather lonely circumstances) and go to work during the week; at week-ends they go and live in the hospital, where they build up their confidence and strength of mind, and are able to go home again on Monday to cope with another week of working life. Ten years ago such an imaginative venture would not have occurred to anyone as being feasible; now it is just one of the many new ways in which the mental hospitals are helping folk "to have life and have it abundantly".

"MY WORLD IS PEOPLED WITH BROTHERS"

FROM A SERMON FOR STRANGERS

By Bruce Findlow

I AM going to say that, to me, Unitarianism means believing, worshipping, rejoicing and serving; and I say that at the outset to make it quite clear that it does not mean to me just a set of beliefs. What he believes matters acutely to the Unitarian, but what he believes is only a part of his religion.

Unitarianism means to me, first, believing all that I can believe about God and man, this life and any other, good and evil, man's spiritual nature, quest and fulfilment. This is the seeking and finding of the mind, my own mind, aided by the thought and writing and living example of many others. This believing is a changing and continuing thing, not a matter of accepting a particular package of beliefs once for all because they belong to my family or my church. This believing is studded with times of unbelief and doubt and change and failure and obscurity; and it is surrounded by areas of agnosticism—matters about which I must say, "I do not know".

I believe in the reality of God, in the goodness of man, in the existence of some challenge to that goodness with which all of us have to wrestle; I believe that part of our nature is spiritual, that we need spiritual satisfaction and that we find this in our contact with the Divine Mystery which I, along with many others, call God. I believe in the moral and spiritual leadership of those we call saints, Christian and non-Christian, and that every religion is in some way a reaching out of man towards the Divine, and perhaps, a reaching out of the Divine towards man, and I believe that the life we live here between mortal birth and death is not all the life that we know. Sometimes I believe more, sometimes less, according to the impact of knowledge and experience upon me. I regard it as the particular virtue of Unitarianism that I am free to live in the uncertainty and incompleteness of my beliefs and free to amend and improve them if I can. Some Unitarians I know believe much the same as I do, others differ slightly or greatly, but we live and worship happily together in this seeking and finding of the mind which is a part of our religion. We are united in the way we go about it rather than in the results, one in the seeking but not always in the finding.

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Because of what I believe, Unitarianism means to me, second, worshipping and praying; the two are not always easy to separate. For me, worship and prayer are the seeking and finding of the spirit, or if that word is a stumbling block, of heart and mind, feeling and thought working together. Worship for me is a reaching out towards God, a God dimly seen, often faintly felt and barely found but nevertheless real enough; real as a ship in a fog is real although in a fog. In the reaching out of worship is yearning to know more, a sense of the greatness and goodness of the divine reality and a corresponding sense of one's own imperfection, and a consciousness that before this God all men are brothers.

And in worship and prayer sometimes there is illumination or revelation or discovery, the awareness of something added, something given, something which was needed. I like very much the phrase in *The Cloud of Unknowing* about "a naked intent upon God", but Unitarian worship means to me being able to draw help in worship from every helpful source. The Bible, yes, but other scriptures and other literature and art and music and architecture—whatever words and symbols are helpful no matter what their source. And Unitarian public worship means to me the helpful presence of like-minded people with, again, a shared spirit in the seeking, the reaching out of worship, even when we cannot find words in which to agree as to the nature and identity of that which we seek.

Thirdly, out of belief and worship and prayer Unitarianism means to me rejoicing, rejoicing in life here and now. One might borrow Schweitzer's phrase for this—"reverence for life". More than anything else, becoming and being a Unitarian has been for me a releasing experience. In my childhood and youth I knew an antagonism between religion and life, religion then said that much of life could not be enjoyed, could not be reconciled with the teachings of religion. Religion itself was a narrow, critical thing; it excluded so many fine people and fine thoughts and experiences.

Unitarianism has meant for me a new look in the life of here and now. My world now is peopled with brothers, we are not divided by caste or colour or creed; all true works of art are good gifts from God whether overtly religious or not; laughter and tears are equally parts of life's joy; world sorrow is real enough but tempered by the evidence of lives of moral dedication and spiritual will. Unitarianism means to me rejoicing in the richness and creative opportunity of this life. My religion does not war against life, it holds it out to me as a gift from God and bids me make "a full vessel" of all my days.

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Lastly, out of belief and worship and reverence for life, Unitarianism means to me service; the service of God in the world of men, I would say; not for my own sake now or in some future life, not even for the particular sake of the few I am able to serve; but because this is the divine will as I see it, the life for which I am made, the thing I am meant to do. My religion has to do with the good, the true and the beautiful, not as subjects for speculation or as ideals to polish and admire, but as causes to serve with hand and heart, with time and thought and strength as best one can. This kind of life in the world I take to be the working out of that command to love God with all the heart and soul and mind and strength—for where else can we love him but here in the world and life in which we are. The pity of it is that the service is so frail and imperfect, the deed so often falls short of the will; like Paul, "the good that I would, I do not". But Unitarianism has helped me to understand that our imperfect lives of service are of some account; that it is right for religion to carry us into life with all its stresses and confusions to do the best we can, rather than being only a refuge or a retreat.

All this (or should I say only this ?) Unitarianism means to me: believing, worshipping, rejoicing and serving. I declare it more in thankfulness than in pride although both proud and thankful to be a Unitarian.

IT OCCURRED TO ME

By Muriel Hilton

TWO of the children who swarm into our house on Saturday mornings had a new magazine to show us. I glanced at its pictures and the strip cartoon of a well-loved classic, then came across a questionnaire which had already been filled in. Two or three of the questions were of favourite heroes, and the names which had been filled in were quite unknown to me with the exception of Tommy Steele. I was informed that they were TV stars and pop-singers.

It so happened that on the following Sunday I took up Margaret Burr's valuable little book "The Great Unity" for my journey to Maidstone, and although I had read it many years previously I was struck by many ideas in the introduction. Speaking of religious education she says that the important thing is not so much to teach religion which after all must be caught, not taught, but to stimulate and appeal to the children's tendency to hero-worship, for children are hero-worshippers by nature.

Although many children outgrow their worship of these shadowy figures that haunt their days, there are innumerable adults in our midst who never transfer their allegiance. A sense of the sublime as manifested in the great spirits of human

history in all religions and all countries could, if inculcated in early years, be of inestimable value.

Reading Margaret Barr's book again, which was the outcome of an educational experiment carried out in a girls' school in Calcutta, makes one realise how valuable her ideas and experience could be in the imperative need of the right kind of religious instruction in schools.

BOOKS AND PERSONS

By John Rowland

NOT so many years ago the reading for pure entertainment which was done by most people consisted in the main of detective stories. This still remains true for many, of course; but the detective story, in recent years, has lost some of its freshness and its ingenuity; and it has suffered, I think, from the invasion of the modern American tale, which seems less of a literary crossword puzzle and more of an exercise in cruelty. It is, perhaps, this which has led to the suspicion that books (and more especially television programmes) based on violence have in some degree been responsible for bad behaviour by those nowadays inelegantly called the teenagers. When I read such remarks, however, I sometimes think of the past. Boys in my young days played cowboys and Indians, or "cops" and robbers, yet they did not, as a result, go around smashing things up. But that is only by the way.

Something which is comparatively new in our day is the development, not of the detective story, but of the book which is based on the real-life criminal. Most notable here, of course, is the series of massive volumes called "Notable British Trials," issued by the legal publishers, Messrs. Hodge of Edinburgh. These are, as a rule, edited by legal experts, and they contain long introductions by the editors, and verbatim reports of the trials concerned. They extend from a book on the trial of Mary, Queen of Scots, which took place in 1586, to that of Haigh, the "acid-bath" murderer, which took place in 1949—and, as will be seen by those two examples, they include trials of very different kinds. They are learned books of great value to students of the law.

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I do not know if it is their success which has led to a new trend in recent literature; but that there are now many more books on real-life crimes than there were in the past is undeniable. Let me give one or two examples. *Sir Travers Humphreys*, by Douglas G. Browne (Harrap; 22s. 6d.), is a huge volume which tells the life story of one of the greatest judges of our time—a man whose experience as counsel or as judge, extended from the trial of Oscar Wilde in 1895 to that of Haigh (already mentioned). It is a portrait of an undeniably great man; it is a fascinating tale, and it is told in a quiet, understanding way. It will appeal, not only to the legally minded, but to all who want to know something of what goes on behind the scenes in the lawcourts. Even more behind the scenes is a book called *Mostly Murder*, which is the autobiography of Sir Sydney Smith, Emeritus Professor of Forensic Medicine at Edinburgh University (Harrap; 21s.). The title may put off some people who will think of it as a book which is bloodthirsty or sadistic; it is nothing of the kind. It is the story of a man who, all through his career, has been concerned with a branch of science about which most of us know little.

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By now I hope that readers will see what I am getting at. Many people (especially many religious people) have been inclined to say that books about crime pander to a morbid taste; I may be taking a rather special view on this, since criminology has always been an interest of my own, and I have written books of this kind myself; but I feel that, in the words of Stephen Potter, these books reveal "human nature, unvarnished and true." It may be only one side of human nature; but it is a side that we cannot altogether ignore. *Murder in Lonely Places*, by Bruce Sanders (Herbert Jenkins; 18s.), is another book which shows what I mean. Mr. Sanders gives the stories of some familiar criminal cases, and of some that are far from familiar—especially when he ventures across the seas, and tells of violence in Canada or France. Or *Gunter Podola*, by Rupert Furneaux (Stevens; 18s. 6d.), which is the first complete account of a case of great legal importance—the case of a man who claimed to have lost all memory of the period of a crime.

Surely such books as these do not mean mere morbid insistence on evil men? Surely they mean, first, that their readers are given an insight into a world which the normal law-abiding person knows very little about—and, at the same time, has an opportunity of studying events which are almost like crossword puzzles in narrative form. I am certain that there are occasions when such volumes have value. They should not, of course, concentrate purely on violence; they should not be text-books in sadism; but then I think that they rarely are written in that way. If we try always to take a view of human nature which looks at it through rosy tinted spectacles, we shall inevitably be over-optimistic; and to be over-optimistic is as bad in its way as to be over-pessimistic about humanity. Let us, by all means, read books about the Schweitzers and the Margaret Barrs; but let us not forget the other side of the medal, or we may find ourselves, all too often, grievously disappointed.

COMMENTARY

By Tom Wardle

HAS the time not come for an honest squaring-up to the facts of doctrinal change in Unitarianism? However the argument may turn as to what is or has been the historically enduring element in Unitarianism, the *de facto* situation is that in that area of the world where Unitarianism exerts the greatest influence and where it is most strongly entrenched, the North American continent, Humanism has become not only a legitimate position within Unitarianism, but the determining position.

This was clearly demonstrated in the statement of purpose put out at the time of the merger of the Unitarians and the Universalists earlier this year. It is indicated in the representative statements and sermons at major Unitarian gatherings; it is shown by the monthly column of the President of the American Unitarian Association in the *Unitarian Register*, formerly the *Christian Register*.

The fact is that in order to say anything at all which will not offend the Humanists it is necessary for all reference to God or even to the Transcendent to be expunged from North American Unitarian pronouncements. It is apparently assumed that declarations about "faith in every man and in the human family" can be expected to cover both Humanists and Theists, whereas a declaration about faith in God would be automatically exclusive to the Theists.

The result is not only that Humanism becomes established within Unitarianism, but that by this stratagem, or force of circumstances, it is the doctrine which determines the general colour of all official American Unitarian affirmations.

In Britain too

I hazard the conjecture that any attempt to produce a representative doctrinal pronouncement from the British General Assembly would founder too on the resistance of the Theistic majority to concede to the Humanistic minority an objection that the use of the word God would exclude them.

Recent *Inquirer* articles by the Editor, Rev. Lawrence Redfern, Rev. A. B. Downing and others have suggested a certain disquiet at the rapidity with which Humanism is becoming identified with Unitarianism. The publication of *Christian Affirmations in the U.S.* and the editorials of the *Non-Subscribing Presbyterian* have pointed to the same feeling elsewhere.

For my own part, though I have defended the right of Humanists to belong to Unitarian congregations, I have never

been happy about Humanism in the ministry. If the distinctive position of Unitarian Theists is not to be smothered in what Mr. Redfern called "amicableness" (and which in practice surrenders the doctrinal initiative to the Humanists), then it seems to me there is a case for a Free Christian Association to unite, on the basis of the First as well as the Second Great Commandment, those who find their religious convictions now more properly described by such a title.

There is a clear precedent for this in the Unitarian Christian Fellowship in the U.S. and the many still existing Free Christian churches throughout the world.

Religion and Survival

The National Council of Churches in the U.S. has begun a nation-wide study programme on "Christian responsibility on a changing planet". It is an ambitious and thoughtful project, and moves, in the American tradition, from theological and moral considerations to the more empirical issues of human rights and international institutions. It serves to emphasise the view I have been coming to—that the closer Protestant and Orthodox Churches move towards world unity, the more exposed must the theological situation become. It offers an unprecedented opportunity for liberals to influence the course of ecumenical religion.

Some of the questions which the Study Guide puts out for consideration are:—

> "In times of peril like these, when catastrophic war is such a dangerous possibility, how can a person believe that God rules the world?"
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> "Discuss the statement: 'In the world of our time the social consequences of man's disobedience take on proportions no previous generations could have imagined.'"
>
> "What effect, if any, have U.S. foreign military bases had upon the church and its influence overseas?"

The booklet is most stimulating. It could be used as it stands in any liberal church discussion group. "Our Protestant heritage," it concludes, "affirms that every Christian should be a theologian . . . . Programme planners must have a solid respect for freedom of enquiry and expression. They must have faith that people and situations can change".

JUBILEE CONFERENCE OF THE INTERNATIONAL UNION OF LIBERAL CHRISTIAN WOMEN

By Jean D. McLACHLAN

WESTCOTT HOUSE, Cambridge, was an ideal setting for the Jubilee Conference of the I.U.L.C.W., held July 9th to 13th. There some fifty women from seven different countries lived together in close fellowship for four days—four busy, enchanting days. One report cannot convey a comprehensive picture of what happened, nor adequately express the vital spirit of this meeting together. Yet the attempt must be made to share, what was for all present, a rich experience.

The spadework had been thoroughly done by Miss Garry, the Secretary, and Miss Chapman, her Cambridge assistant. Cambridge added blessings: Spare time could be spent wandering through colleges and along the backs with volunteer guides; not just the usual tours for women's colleges were included. Indeed the whole tale of women's recent intellectual emancipation seemed to come alive in Dr. Tarrant's eager showing of Girton's spacious lands, ever-extending buildings and artistic feminine interiors. The Cambridge Unitarians' hospitality welcomed the visitors and gave unspoken answer, by their lovely premises and exquisite flower arrangements, to the query whether liberal centres of worship need be drab.

Members linked themselves to the wider Christian Church at evensong in the deep hush of the crowded King's College Chapel. The organ music and clear voices of robed choir boys, faces illuminated by candlelight in the gathering thunder darkness, rang to the high roof and provided a further comment on beauty in worship. It seemed natural in this town to sur and learn something of the traditions, the costume, the music and the steps of Morris dancing at an evening social, where English members maintained the international flavour with popular songs of different countries and the six German delegates added a genuine Continental note in their sweet national songs.

★

If ever diversity in unity had a visible expression it was in the personnel of this conference. Here were the grave and gay, the restful and the lively, the intellectual and the homely, the ready of tongue and the hesitant. What a variety of occupations too, what differing church backgrounds, what diverse emphasis on the religious fields where liberal thought penetrates! Nevertheless members spoke the same language; they had that nearness of outlook which makes for profitable intercourse. More than this, each offered her best gifts to the conference, whether it were to make music, to lead worship or to guide discussion. It was a veritable ministry of all talents held together under the wise leadership of the President, Dr. Boer, versatile interpreter of the languages, thoughts and spirit of the conference.

★

In this atmosphere and in this company the work of Liberal Christian Women in the past, present and future was approached in four ways—by quiet periods of worship, by reports from member groups, by lectures and by group discussion. The devotions led in turn by Dr. Boer (Holland), Miss Garry and Mrs. Whitaker (England) and Madame Ottramare (Switzerland), enriched and deepened the spiritual climate. Through reports, members learnt the origin of their sister movements, for some could commemorate founders, some could tell of Independent Free Churches, some of liberal wings to Orthodox Churches. Margaret Barr in India and friends in Hungary joined by written message the conference circle. A wide range of activities was revealed as the following random selection shows. The Swiss were watchful that an adequate representation of liberal professors was secured in their university theological faculties. In South Georgia the Unitarians had the sole voluntarily integrated church. The American Universalists ran an ambitious holiday project with full medical facilities for diabetic children, while their new partners the Unitarian Women had carried out sound executive reorganisation of their movement. The Anglo-Saxon advocates of good works and the Continental theologians had much to teach each other!

★

The lecturers paid their audiences the compliment of giving talks of outstanding quality. Any attempt to summarise their contributions would be inadequate, so thorough and challenging was their approach. The subjects tackled were in themselves vast. Dr. J. Goring spoke on "Our Liberal Christian Heritage"; Rev. J. Hazlehurst on "Predominating Tendencies in Spiritual and Social Life Today"; and Rev. R. Hanson on "Liberal Christianity, Now and in the Future". They were all seeking for fundamentals and provided a feast of thought and knowledge. No wonder they were answered, in both open and group discussions, by such a wealth of idea and questioning that all could see their leaven working like the first froth and ferment which occurs in yeast at the making of bread.

Thus the conference did not come to an end. Rather it inspired its participants to further mental and spiritual labours. No doubt its repercussions will be heard in far places and for many days to come.

Two Journals

The Hibbert Journal at five shillings and *Faith and Freedom* at half-a-crown, may be thought very different in their aims and their achievements; yet when they are compared and contrasted, they play not dissimilar roles as platforms of liberal thought on largely religious topics.

The current issue of the *Hibbert Journal* (July) is as stimulating as ever, with an article on the problem of Paul by Professor Bultmann

(continued on page [illegible])

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 31, 1960

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. S. Tavener
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. [illegible] Davies
ALTRINCHAM, Dunham Road Chapel, 11, Rev. F. Kenworthy, 6.30, Rev. T. W. Roberts
[illegible], Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Dr. Montague Rowe
BILLINGSHURST, Free Church, High Street, 11, Mr. W. [illegible]
BIRMINGHAM, Unitarian Church, [illegible] Road, 6.30 (August 7), Mr. E. E. Lloyd
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Miss A. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Mr. J. McClelland
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6, Rose Queen Service
BOLTON, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Mr. P. Morris
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertlin
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertlin, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. S. E. [illegible]
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. [illegible]
CREWE, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
DERBY, Wilson Street Chapel, 11, Mrs. P. Walker, 6.30, Mr. Browning
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. J. [illegible]
[illegible], Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. [illegible]
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. P. C. Whiteman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 51 Constitution Road, 11, No Service
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Mr. James D. [illegible]
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. [illegible]
GLASGOW, St. Vincent Street, Unitarian Church, 11, No Service
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cornell
[illegible], [illegible] Street, 3, Rev. John M. Quirk
[illegible], Meadrow Chapel (Unitarian), 6.30, Rev. G. Mark [illegible]
GUILDFORD, Ward Street Church, 11, Rev. F. Hankinson
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Supply
HALIFAX, Northgate End, 10.45, Rev. F. Walker
[illegible], Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Bond Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Morgan Hall
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. F. Walker
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
KENDAL, Market Place, Unitarian Chapel, 6.30, Dr. V. M. Conway
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
[illegible], Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. Patrick
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Watson
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Mrs. M. Gregory
LEWES, Westgate Chapel, 11, Rev. Arthur Peacock
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11, Mr. A. S. Patterson, 6.30, Dr. S. J. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morris
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Mr. E. E. Lloyd
LIVERPOOL, Ullet Road, 11, Supply
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Robert Tayler
LONDON, Forest Gate, Upton Lane, 6.30, Supply
LONDON, Golders Green, Hoop Lane, 6.30, Dr. Dorothy Tarrant
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. [illegible]
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. [illegible]
LONDON, Highgate Hill, Unitarian Church, 11, Mr. J. Nicholson
LONDON, Ilford, High Road, 11 and 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn, Unitarian Church, Quex Road, 11, No Service
LONDON, Lewisham, Unitarian Church, High Street, 11, Dr. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. W. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. E. Thomas
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. A. G. Tarrant (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 5, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. R. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Mr. B. Daley
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. J. T. Jones
MANCHESTER, [illegible] Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (August 7), 10.45 and 6.30, Supply
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
[illegible], Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, and 6, Rev. John Mather
NEWPORT, ISLE OF WIGHT, High Street, 6.30 (also 11, 1st Sunday in the month), Rev. W. J. Carter
NORTHAMPTON, Kettering Road Church, 6.30, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. Dudley Richards
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. E. Deakin
RINGWOOD, Hants, The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Dr. F. T. Wood
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Herbert Crabtree
SOUTHEND-ON-SEA, Darnley Road, 6.30, No Service
SOUTHPORT, Portland Street Church, 11 and 6.30, Supply
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
[illegible], Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
SWINDON, [illegible] Road, 6.30, Rev. F. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, Mrs. F. Walker
TORQUAY, Unity Church, off The Terrace, 11, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. [illegible]
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Mr. S. R. Martin
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. E. Townsend
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, [illegible] Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing, Styal 6.30, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, No Service
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PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 112, [illegible] Street, [illegible], West Australia
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
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MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Supply
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 10.30, Rev. [illegible]
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
WELLINGTON, Services suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

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(continued from page 642)

as perhaps its most striking contribution. On the other hand, some readers will derive most stimulus from "The Human Response to an Expanding Universe", by Prof. Harlow Shapley of Harvard or "The Metaphysics of Worship", by Dr. T. A. Burkill, the newly-appointed Professor of Christian Thought at Cornell. Broader issues are touched upon in the Rev. G. Stuart Watts's discussion of the position of the Church in the development of psychic science and Sir Harry Lindsay's "Christian Values and the Arts".

The Summer number of *Faith and Freedom* is in some respects a little more restricted in its comments, though the Rev. Tom Wardle's "The Creative Writer in a Technological Society" and "Jung and Human Evil", by Ronald M. Mazur, an American Unitarian minister, penetrate deeply.

The editor of *Faith and Freedom*, in an editorial postscript to this issue, points out that the main aim of the journal is the attempt to find a theology which will not be contrary to modern developments. This is surely also the aim of the *Hibbert Journal*; taken together the two provide much food for thought—and perhaps, for some ministers, hints towards subjects for many sermons!

J.R.

Joseph Henry Evans

The fact that Harry Evans had long suffered from a heart condition which made sudden death an ever-present possibility, of which he was fully aware, did not prevent his leading a full and active life—professionally as a motor taxation officer and in the Unitarian movement as church secretary of the Dudley congregation and an acceptable lay preacher in the Midland churches. It would be difficult indeed to enumerate the services that Mr. Evans rendered to our cause or to describe the esteem and affection in which he was held. At the end of a period in which his health had been causing more than usual concern, his friends were rejoicing at his having reached a condition rather better than the normal, when they were shocked by the news of his sudden death on July 12th, while on holiday in North Wales.

Cremation at Perry Barr on July 16th was preceded by a Service at the Old Meeting House, Dudley, when the Rev. Norman Kirkham spoke in moving terms of his affection for Harry Evans, a man remarkable for his great capacity for friendship and moved by a spirit of courageous constancy. A large congregation included, besides members of the Dudley Church, the Town Clerk of Dudley and other corporation officials, the staff of Mr. Evans's own office, officers of the Midland Union and representative lay preachers. There were present ministers and members from the following churches of the district: Coseley, Oldbury, West Bromwich, Wolverhampton, Lye and Stourbridge, who attended not only to pay tribute to a great spirit but also to express sympathy with Mrs. Evans and her young daughter.

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All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 0d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7554 Editorial: EUS 2912.

Printed by SOUTH ESSEX NEWSPAPERS Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co. Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Saturday (Wednesday) JOHN HEYWOOD, Deansgate, Saturday, July 30, 1960